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ABSTRACT

This document presents background, project activities, and results of a course initiated at the Claremont Colleges entitled "The Idea of Woman." The course was loosely constructed and was designed to be a learning experience for faculty as well as students. The class met in an informal seminar room for 2 hours once a week for a semester. During the first half of the semester, faculty members lectured on the topic of women, and the second half of the semester was devoted to student reports on special projects and studies. In an evaluation of the course it was decided that the course lacked determined objectives and tried to take into account too much material for the prescribed time. In addition, it was felt that men should be enrolled in the course to encourage a diversity of student perspectives, and that a wide age differential in participants would be advantageous. Finally it appears that the course should confine itself to a discussion method of teaching, and that reading and discussion materials should be well integrated. (HS)

ED 063888

THE CLAREMONT COLLEGES'
OFFICE FOR CONTINUING EDUCATION

Elizabeth L. Cless, Director

Evaluation of the National Endowment for the Humanities sponsored course:

"THE IDEA OF WOMAN"

September 29, 1970 - February 10, 1971

Curricular Design

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Grant Period:

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Evaluation

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I. BACKGROUND

Three interlocking ideas produced the Claremont Colleges' inter-collegiate experimental course "The Idea of Woman":

1) In the late 1960's the resurgence of the "Women's Movement," coupled with patterns set by ethnic minority studies programs throughout the United States, made it obvious that a push for women's studies as an accepted part of an academic curriculum would be forthcoming. The curricula in the Claremont Colleges, at the time of the grant request, paid scant attention to the historical record of women's social roles and self-perception. The undergraduate colleges in Claremont, especially Pomona, Pitzer, and Scripps, with the Claremont Graduate School, wished to mount a controlled experiment to test the validity of an all-college women's studies concept.

2) It was hoped that a course could be presented that would indicate the tolerance for objective examination of the highly subjective quest for cultural redifinition taking place among women of all ages and backgrounds. If attitudinal change could be effected in a classroom situation, it seemed important to define the pit-falls and the balances.

3) The planning faculty for "The Idea of Woman" wished to test the effect of a mix of ages and a mix of teaching styles in one course, hoping to blur both the preceptor-student role and the generational stereotype.

The Claremont Colleges with their six quite different student groups and their older constituency, drawn to the joint Office for for Continuing Education, seemed to provide an optimum test audience

for answering the above questions. The Colleges' joint Office for Institutional Research and its Counseling Center were focused resources for evaluation of the project. Dr. Sharon Brown, of Scripps College, headed the faculty that developed and presented the course. Dr. Clifford Stewart, Director of the Office of Institutional Research, and Karem Monsour, M.D., Director of the Counseling Center, undertook the evaluation. Mrs. Elizabeth Cless, Director of the Office for Continuing Education, administered and coordinated the curricular planning and the evaluation

II. PROJECT ACTIVITIES

Faculty:

Sharon Brown - Ph.D., University of Oregon; Scripps College

Inge Bell - Ph.D., U.C. Berkeley; Pitzer College
Elizabeth Cless - A.B., Radcliffe College; Claremont Graduate School
Margaret Dornish - Ph.D., Claremont Graduate School; Pomona College
Albert Friedman - Ph.D., Harvard University; Claremont Graduate School
Lorna Levine - B. Litt., Oxford University; Pitzer College
Karem Monsour - M.D., University of Nebraska; Claremont Graduate School
Robert Palmer - Ph.D., University of Pennsylvania; Scripps College
Sue Rodman - Ph.D., Radcliffe College; Claremont Men's College
Clifford Stewart - Ph.D., University of Denver; Claremont Graduate School

Dr. Brown, Ms. Cless, Dr. Monsour, and Dr. Stewart met a number of times in January-February of 1970 to select additional faculty and create a rough course outline. The faculty as a whole met three times during the next four months to plan the curriculum and the teaching format. Since the course was an intercollegiate one the Claremont Graduate School became its sponsor, listing the course in its 1970-71 catalog as Humanities 215. This numbering allowed it to be taken for credit by graduate students or, with permission of the faculty, by undergraduates. The course also appeared in the Pitzer College catalog under a Sociology

listing, with Professor Inge Bell as the validating faculty member. Registration took place through the Claremont Graduate School, upon recommendation of a student from the Academic Counselor of the Office for Continuing Education. This seminar was presented in the fall semester of the academic year 1970-71 for four units of credit. The course outline is appended.

All the nonfaculty participants were women; nine from the undergraduate colleges, five from the Graduate School and seven from the community. Although two men, one an undergraduate and one a graduate student, applied for the course they did so at widely separate times and the faculty refused their admission on the basis that a greater number of males would be needed to provide a natural mix.

The class met informally in the living room lounge of McAllister Religious Center, which serves all the Claremont Colleges. The informality of the meetings was heightened by the availability of coffee throughout the two hour class period and, on several occasions, a more or less elaborate "second breakfast" was provided by a faculty member or a student. Class meetings were from 9:30 AM until 11:30 or 12 once a week throughout the semester. A planning session involving all faculty and students was held prior to the beginning of classes. The first half of the course was given over to faculty presentations; the second half to presentations of student projects. The presentations in the second half were done individually or by groups of two or three together. The final session of the course was an evening evaluation group discussion held at the Graduate School. In that session the evaluating team presented three psycho-dramas, each of which was followed by small group discussion and reports.

The faculty members were expected to attend each meeting of the class and the evaluation session, in expectation that they would assume a student role when dealing with material outside their specialty. Dr. Monsour and Ms. Cless each taught one session of the class and, while generally maintaining an evaluator's role, also assumed a student role when appropriate. Dr. Stewart maintained only the evaluator's role throughout the course.

Each participant in the class, including faculty, was interviewed alone by Dr. Monsour and Dr. Stewart prior to the course and again four months later. These interviews were recorded on tape. The following section of this report, written by the interviewers, is based upon that material.

III. RESULTS

A. PROFILE DESCRIPTION OF MEMBERS

Undergraduates

There were nine undergraduate women students enrolled, their ages ranging from 18 to 21 and their class rank from freshman to senior. They were from predominantly middle class socio-economic backgrounds, with one from upper social class and one from lower middle class families. All were caucasian. There tended to be very little ethnic consciousness in their families; all of their parents were american-born. Half of their mothers were employed or had worked at some paid job during their childhood. Two mothers were starting to look for some suitable work and three mothers have shown no inclination to work away from the home either now or in the past. With two exceptions, there was moderate to strong liberal political consciousness in their parents. All but one father had an undergraduate or graduate college degree. Half the mothers had undergraduate degrees and except for one, the other half had at least two years of college experience. Religious backgrounds were mixed and no religious preference dominated.

With two exceptions, the undergraduates said their personal childhood was average and relatively secure. They seldom experienced strong childhood fears or anxieties and all but one came from "unbroken" homes.

These women felt they are more active and interested in the "women's movement" than their mothers, who were indifferent or antagonistic to the changing "liberated" awareness of women. However, except for three who considered themselves radical, they classified themselves as moderate in their own socio-political self image.

All predicted change for women in the future. These changes were greater equality in jobs for women, broadening and sharing of sex role tasks, increase in day care centers for both working and non-working mothers and a generally heightened consciousness in women as singular persons rather than as either dependent or adjunctive to husband and children.

Most planned to marry, but "later on," often some years beyond college. Several were thinking about not marrying or of "non-legalized" forms of heterosexual relationships. Generally, they said they were not going to have more than one or two children of their own. Several planned no children of their own. Half would seriously consider adopting all their children, or several children in addition to their own.

In discussing strategies for bringing about change in the future status of women they spoke of activities which increased consciousness in women of their self-image, role, status, and inequality. They felt their own influence could come about by the example of living their lives in a "freer" way than is currently the case for women in this society. By and large, they were opposed to militant and confrontational tactics.

Their reasons for enrolling in this course tended to be private and individual, based on personal interest, personal need for further knowledge and awareness, etc. Several tied this course into academic or career goals in the field of education.

Graduates

For purposes of this evaluation, enrolled graduate students (five) women from the community (seven) are grouped together. As a group, they were much more varied than the undergraduates, ranging in age from 23 and 65. Three had been divorced, one was widowed. All

but two are now married and all but two have children of their own. Five of their mothers had worked during their childhood and seven had not. Except for three, all parents were american-born. Seven parental homes were characterized as politically aware, and four of these were strongly conservative. Their parents had considerably less education than parents of the undergraduate group, only four sets of parents had college degrees. The remainder graduated from high school or had only grade school education. This coincides with the fact that five of this group characterized their socio-economic background as lower-middle or lower class. The others were from middle class homes. There were much stronger religious preferences in the parental homes of this group, with seven from strongly Protestant families, three Jewish, and one Catholic. Ethnic backgrounds were varied, with one representing the Black community.

Except for two women in this group, all claimed to have had relatively secure childhoods with few fears and anxieties during early periods of their lives. None of their mothers had been interested nor active in "women's liberation" kind of awareness, and only two of these women themselves have been active in the women's movement, although three said they planned to be in some form in the future. As a group they tended to be less politically concerned than the undergraduates. There were three notable exceptions. Yet most of them felt the need for some change in the status of women. They were more specific than the undergraduates in how this was to occur. They spoke of the importance of education, use of the media, specific legal reforms, better job training programs, as well as the women's movement as a force for social change. They, too, were generally opposed to militancy and confrontation in the effort to achieve women's goals. They felt that the major changes in the next twenty years would include greater opportunity and equality in jobs, broadening and sharing of social and sex roles, equal civil rights, and increased humanistic results.

They often spoke of the necessity of regarding both sexes as persons without discrimination or categorization by sex.

Their motivations for enrolling in this course tended to revolve around intellectual concerns. Some had specific academic motives in mind in connection with similar projects in which they were engaged. Personal motivations centered on bettering themselves in some way, often through continuing education.

Faculty

The ages of the six faculty mentioned ranged from 29 to 53. Most come from middle class homes with two perhaps being more correctly classified as upper middle class. In no case did the mother work away from home. In only one case was there a strong political feeling or atmosphere in the family. In this case, the faculty member's father, born and living in Vienna, was strongly Marxist. In two cases there was a strong religious orientation to the family.

In every case there seemed to be some childhood insecurity ranging from withdrawn in one case to angry and perhaps fearful in another, to more pervasive and stronger feelings of insecurity and poor adjustment. Two came from broken homes, one at age twelve in which three years of parental hostility followed and one at age four when the father left with no word of him thereafter. Two of the faculty indicated that they had mothers very hard to get along with, one of these stating that her mother was a very strong woman. Two of the faculty had never married; two were married once and are still married; and two were married twice (one being divorced twice), and only one had any children.

Most of them believe that the family structure will change although only one sees the breakdown of the family as the direction of change· the others were not sure of a direction. One other participant opined that marriage ard the family are on the way out. All of the participants but one perceived themselves as nonactivists. Two of the faculty were very much against the approach taken by the most emotional member of their group.

Concerning the current postion of women and future changes, opinion ranged from the idea that the situation will improve since the various women's movements have started, to getting women to change their self-hatred as the best way of improving their position and getting laws to assure their legal equality. The opinion was expressed by one that women's problems are not of their own making and are not related to their worth.

B. EDUCATIONAL STRUCTURE AND CLASS FORMAT

It originally was felt that a traditional kind of class with lectures, grades, exams and term papers should be modified in a more casual direction. Thus the course was divided into two parts, the first a series of presentations by resource persons (nine faculty, six women and three men) followed by a series of project presentations by class members. Additionally, it was hoped that a major part of the initial presentations would not be standard lectures but would make use of small group discussions, use of multi-media resources, or any non-conventional teaching approach. However, the heterogeneous and loosely organized faculty group tended to rely on their own best or familiar style of presenting data--differing styles of lecturing. Much of the material presented by faculty was excellent and corresponded to the expressed wishes of many students for exposure to data and information thay they otherwise might not have discovered. (The curriculum for the entire course is appended. Appendix A).

The latter half of the course (student projects) covered a remarkable range of subjects. (Project listing, Appendix).

Class attendance was much more consistent among the graduate and "community" women than undergraduates and faculty, although a number of both these latter two groups attended every session. It was not determined whether this indicated a less burdened schedule or a higher degree of interest in the graduate/community group than in the other two groups. Individual reasons given for absence ranged from the permissive atmosphere of the course to a distaste for the subjective nature of some discussion.

During the first half of the course there were six rather traditional lectures, some read from prepared lecture notes and several spoken more or less extemporaneously. The lecturer sat in front of the class which ranged in a semi-circular seating pattern. The lectures lasted from 40 to 80 minutes--averaging about 60 minutes. These presentations were followed by a 5-15 minute break after which general class discussion took place. The class was divided into two discussion groups on only one occasion. During all-class discussions, the faculty person who had lectured remained seated in the front of the class and questions were usually directed toward her or him. These discussion periods lasted from 30 minutes to 75 minutes--averaging 58 minutes. The total class period was 2-2 1/2 hours. During the discussions, a time and frequency log was kept with regard to participation from each of the three groups (faculty, graduate/community, and undergraduates).

	Frequency of speaking
Faculty	468 times
Graduate/community	189 times
Undergraduates	106 times

It is clear that the preponderance of speaking was by attending faculty members--with their reason for speaking being either to express an opinion or respond to a question directed to them. Graduate/community members occasionally expressed an opinion but more frequently asked questions of the faculty expert about further information. Undergraduates seldom expressed an opinion and when they spoke, at least 85% of the time it was for the purpose of asking a question.

It appears from these data that, in the main, faculty performed and were seen as experts and sources of information by both other groups. Discussion behavior tended to confirm this atmosphere and to maintain the faculty person in the professional role, while the two student groups behaved in a generally accepted manner--that of inquirers and receivers of information.

The degree of class attention varied with the style of lecturer and stimulation quotient of the information being dispensed. In general, however, qualities of interest, attention, and animation were somewhat higher during discussion periods than during lecture periods. An especially animated discussion took place on one occasion when a graduate/community person challenged the majority views of the entire class. This called forth more active participation by undergraduates than any other presentation or discussion.

On some occasions, discussion tended to cluster around the particular subject of the lecture. In other instances, discussion tended to drift. When it did, the drift was toward contemporary issues in the womens' movement which then became the vehicle for pronouncement or debate. Personal views were often expressed with vehemence and agitation.

Despite the fact that the class was entirely made up of women (except for three male faculty) discussions usually remained on the level of expressions of opinion, intellectual exchange, and rational argument. There were times, but few, when discussion took on characteristics of personal revelation or subjective, emotional exchange.

Presentations of class projects, as noted before, covered a large range of topics and techniques. Role-playing, films, meeting with representatives of a community organization, videotape, slide projection, questionnaire, are some examples. It is difficult to judge (and individual opinions of class members probably vary on this point) but it seemed during this second half of the course that the class was a bit less cohesive and became looser in discussion, participation, and attendance. Although notes were taken by the evaluators during all the project presentations, it is difficult to generalize about them. By and large, discussion participation from the graduate/community and undergraduate groups tended to increase over that during the lecture-discussions, but there remained a tendency toward looking to faculty for answers or critique. Some faculty were more active than others in participating, either because of pesonal interest or style, or because the project dealt with material falling into their area of knowledge and experience.

C. FOLLOW-UP PERSONAL INTERVIEWS

Final interviews were held in May, four months after the end of the course, in order to get the course assessments from the participants from this time perspective. Six of the nine undergraduates were seen--two having moved to other states, and one having dropped out of college. All of the graduate students and adults were interviewed, except for one student who had been killed in an automobile accident. Faculty also were interviewed, except for one professor on sabbatical leave.

Undergraduates

The undergraduate students held a generally positive view of the course, with a number of reservations. Most felt that too much emphasis had been placed on "Women's Liberation" and too little on dealing with problems women have and how to solve them.

Although most professed an increased interest in women's activities, including such activist organizations as NOW, only one said that she had become more active in attending meetings concerned with the role of women in society. The rest of the students did nothing more active as a result of taking the course and two indicated that they were less active, both in interest and participation in such activities; they were tired of hearing about it.

The most interesting aspects of the course to this group were lectures presented by some of the faculty and the class discussion in which faculty and students seemed to be talking to each other as people, exploring problems, suggesting answers rather than those sessions in which faculty engaged in long discussion or argument with each other. This latter aspect of the course was objected to by several students.

All undergraduates felt that the projects were too unstructured and, because of this, most of the projects were poorly conceived and carried out. All but one disliked the lack of formal class structure, including the lack of a required reading list or course plan for guidance.

Students were evenly divided concerning the number of faculty who should teach the course. Half felt that having so many faculty available for discussion was valuable; the other half felt that too many professors in the room stifled discussion.

Only one student felt strongly that there should be no men in the course; she also felt that the male faculty members were not valuable.

Most of the undergraduates would have preferred a smaller class, although one pointed out that it would be impossible to have such diversity with a smaller class and that, on balance, the larger group was a better choice.

Graduate-Community

Of the five graduate students and seven women from the community, five felt that the course had had no effect on them. The other seven gave responses indicating that they had been doing more reading since the course and were more conscious of women's roles. One woman expressed great satisfaction and felt much more comfortable with herself, having discovered that there are historical reasons for women seeing things 'the way we do, i.e., it's women, it's not just me.' One woman, aged 62, said that she had become aware of the generation gap for the first time. She also had always thought she was radical, but after this experience was convinced that she is quite conservative.

Nine indicated that they are talking more about women and the women's movement with their friends, although one indicated that, since it is such a timely topic, the influence of the course could not be determined. Only one participant said that she had become more active in terms of doing something about the women's movement. She had been taking another course on women and now is planning to teach one. Two of this group said they became less active; one, because she was turned off by some of the activists in the class.

Five were negative about the number of faculty teaching the course. They felt that the class was dominated by the faculty, that students were awed so that they were inarticulate. Some felt any of their ideas were challenged by faculty members. Four students were enthusiastic

about the large number of faculty members; one saying that she had never before and probably would never again experience such a range of persons in one class. Another student felt the large number of faculty was the best aspect of the course, and another lamented the fact that all of the faculty did not come to every meeting.

There were no strong feelings about having male students in the group.

The most helpful aspects of the course were seen as being the general give-and-take the reading; being in a situation where women of different ages communicated; the discussion following lectures; and, in three cases, students said they benefited most from their own projects. Most of these students considered the projects poor including those three students who said they benefited immensely from doing their own projects.

The lack of structure of the course and the generality or the superficiality of some of the discussions were criticized by several. They wished there had been more undergraduate and less faculty participation in discussion. The most general criticisms of the course were 1) its lack of tight organization, 2) insufficient guidance for the projects, 3)no required reading list, 4) lack of thorough discussion of the reading. They felt that since there was very little pressure applied by the faculty, they did not read or work as much as they thought they should have. There were several comments to the effect that the students and faculty should have been given more opportunity to know each other informally. Under the circumstances, beginning with faculty lectures created a gulf which persisted throughout the semester. Two students mentioned that the class should, from time to time, break into smaller groups. Two students indicated that the content of the course had not been what they expected.

Despite the many criticisms, all but two students felt general satisfaction with having taken the course and believe that it should be offered again. Three said that it was the most interesting course they had ever taken. The level of satisfaction seems to have come in part from the particular expectations the students had concerning the content of the course. One student mentioned that the course helped her specifically in her job, which is working with college women. A number of students indicated that the course had made them more aware of or more sensitive to the interests and problems of women.

Faculty

The positive values of the course referred to by the faculty were largely those dealing with the make-up of the student body rather than with the content or direction of the course. They felt that the wide age range, diverse interests and backgrounds of the participants created an atmosphere in which a lot of learning took place--learning from each other. The extent of the social and economic problems presented from the point of view of people of different ages increased the awareness of the students. Three professors specifically indicated that the course should be offered again.

The chief value of the course to one faculty member lay in reading certain things he otherwise would not have read. Another said it made her feel better about her life because she was a professional with no family, and frequently had considered herself a failure; having 'successful women" tell her how lucky she was--able to be out working, not tied down, etc. -- had a very positive effect on her. To another, this course suggested the real need to change the stereotypes of women through a revision of children's literature.

Negative comments focused on the lack of coherence and structure. 1) there should have been a required reading list, 2) each session seemed to start from scratch rather than building on previous discussions, 3) as the semester progressed, student interest declined and faculty involvement lessened or became repetitious 4) the egalitarian mood set for the class led to student frustration since their expertise was not equal to that of the faculty, and could not become so in a semester's time.

Several professors were concerned about the lack of logic and the amount of emotion displayed by certain other faculty members. The split perceived between three "Women's Lib" faculty and the rest of the faculty was seen as a deterrant to rational discussion.

One person felt that most class discussion was too argumentative, so that the opinions of the less aggressive were ignored; another mentioned that he enjoyed the heated discussions.

Three of the faculty members said that too many faculty teaching the course caused faculty dominance. Having faculty lecture during the first half of the course made it impossible to turn it over to the students later. It was hard for undergraduate students to participate with so many dominant adults in the room (faculty and older students).

Individual faculty members had ambivalent feelings concerning whether there should be male students in the class.

There were only three comments concerning student projects: 1) students reported information but didn't discuss its significance; 2) the projects were good because it was an enforced opportunity to find out what the non faculty were thinking; 3) the projects should have been joint student-faculty efforts.

Two commented that the students and faculty never got to know each other and this inhibited free discussion.

E. WHAT ACTUALLY HAPPENED IN THE COURSE?

From the students' point of view we can offer some general responses from our evaluation contacts. Elements that were sources of satisfaction for some were sources of dismay for others. It seems to us that the course served the purpose of:

1) Generating an increased awareness in the participants about the nature of the condition called "woman," its current dilemmas, and its possible changes in the future.

2) Conveyed a sense of historical genesis of the "woman concept" plus a fair amount of background knowledge, (social, political, literary and psychological) as a basis for further study, inquiry or action.

The course seemed to not have been effective (at least immediately) in:

1) Encouraging any wholesale change of attitude. The changes in participants' attitude toward themselves and toward 'woman' in general were modest. One explanation for this phenomenon may be that the women who actually enrolled (enrollment was elective) already tended to be oriented toward a greater than average consciousness of women in their social and personal roles than a randomly selected population of women would have been.

2) Creating a greater independence and involvement in students in their own learning and teaching. A rather passive style in students persisted so that self-motivation in the project part of the course was attenuated (with a few clear exceptions).

One course cannot be all things to all people so that the benefits for those who were more noticeably affected than others may have been sufficient reason and reward for the course's existence.

From the standpoint of process observations, several points can be made.

1) It is evident that this relatively unstructured humanistic course, with a number of continual faculty participants, illuminated the nature, the reasons and the stability of role conditioning in our educational system. This was especially evident in the consistent behavior of most undergraduate and some older students who performed in a manner that confirmed and insisted on maintaining faculty in their role as authoritive sources of answers and wisdom.

2) In spite of a curriculum plan that reversed student-teacher roles for almost half the course, both groups registered disappointment that more equal intellectual change had not occurred. Students' natural lack of specialized information and technique, coupled with little external pressure to seek it out, reinforced the intellectual elitist role of teacher vis-a-vis student.

3) The premeditated underplay of traditional classroom structure allowed biases, opinions, ideas and attitudes to surface. Without a clear mechanism for elaborating on these, however, they usually submerged without mutual examination, or recycled superficially later on.

4) Personal antagonisms, created largely by the subjectively felt subject matter, were not often openly acknowledged and dealt with. These antagonisms persisted, placing great stress on the climate of scholarly respect and courtesy.

5) Perhaps because of role conditioning or because of antagonisms, interpersonal transactions tended, even in argument, to gravitate toward rational, intellective forms of interchange. The process was agreeable to some, regrettable to others.

6) In this instance at least, it was apparent that adults of this age span--faculty and students alike--do not spontaneously create new modes of teaching and learning. A lack of clear goal definition and continuing enunciation of options or requirements resulted in incomplete and unsatisfying refuge in traditionally pereived teacher-student relationships.

7) The hoped-for openness of communication progressed only as far as polarization without resolution--shifting between radical vs. moderate, older student vs. faculty (younger women tended merely to withdraw in this conflict), individual female vs. individual male, feeling vs. rationality.

8) The course made evident the perhaps ordinary fact that no unanimity of views--even in objective scholarship--exists about such a controversial and potentially charged issue. Perhaps there is comfort in a renewed demonstration of the security of diversity in the face of current dire predictions of conformity and group-think in American society.

F. RECOMMENDATIONS FOR FUTURE COURSES

The overall value of this course must be judged in light of individual responses and reactions of participants, both faculty and students. The experience was beneficial to some, mundane or harmless to others.

For one person it seems to have been close to what one might call exhilarating. Whatever the individual case was, however, some general recommendations can be made on the basis of data from observations and interviews.

1) The course should not be repeated in the same form. Aims were not clearly defined or sufficiently specified. Format was 'overloaded' and unwieldly. Too little participation and involvement was demanded.

2) Lack of clear academic format for highly charged subjective content is frustrating and sometimes dangerous.

3) Any courses on women should encompass more circumscribed areas than this one. Coverage was too broad. 'Survey' courses have limited impact.

4) Lecture format is seldom satisfying for this material.

5) Reading and discussion should be well integrated.

6) Aim of the course--whether to disseminate data, encourage interpersonal aquaintance and exchange, or stimulate the process of translating knowledge into action -should be clearly defined in any course description.

7) Women faculty members are very important to students, other faculty, and community--both as role models and as subjectively appreciated persons.

8) Enrollment should be open to men in some courses about women, both for the purpose of providing direct experience with adversaries and simply to provide an awareness of the nature of oppression of men who seem, in perhaps different but nevertheless persisting ways, to be as unliberated as women in the humanistic dimension.

9) Wide age differential in participants has advantages for both the "old" and the "young" by providing an opportunity for learning from each other in areas of personal life experience and differing conceptions of social reality.

10) Though the ideological legitimacy of "womens studies" may be controversial, pragmatic appraisal of current social realities warrants special attention to the affairs, status, and sociocultural training of women in order to provide awareness, motivation, and strength to cope with changes in sex role patterns of behavior in this society.

IV. STATUS

1) The idea of a series of intercollegiate courses, perhaps even a major, in women's studies, was proposed in class by a male faculty member. However, the group as a whole rejected further intercollegiate efforts (comparable to the Black or Mexican-American Studies programs that exist in the Claremont Colleges), at this time, indicating preference for developing both specific courses and more equitable emphasis upon women's achievement in existing courses within the individual colleges. Women in the community, as well as some faculty members, have registered their interest in further experimental examination of the history, development and current change in women's roles through the Office for Continuing Education. Ubiquitous financial stringency, with resultant understaffing, make it impossible to comply with this request before the spring of 1972. It is hoped at that time--or at the latest in the fall of 1972--OCE and the Claremont Graduate School will be able to present another such seminar. Investigation of possible sources of funding and feasibility of this offering await consolidation of recent administrative change affecting both the Graduate School and OCE.

2) Late this spring a group of students at Scripps College presented the faculty with a detailed request for stronger curricular emphasis upon women's accomplishments. They insist this is essential to the self-image of the only all-women's college in the Claremont complex. To date no courses are planned on women in any disciplines at that college for 1971-72, nor do we know of any change in the traditional humanities emphasis. It will be interesting to follow developments this fall.

Pitzer College is offering "History of Women," and "Women as a Minority Group" (from the sociological standpoint) in the fall of 1971. A freshman seminar, "True Womanhood," will be offered in the spring.

3) The course demonstrated that the background of social attitudes can be studied if there is a) a clear definition of the framework within which it is to be discussed, b) a controlled curricular sequence, c) a class structure that allows for recognizably separate objective presentation and subjective reaction.

4) "The Idea of Woman" unequivocally illustrated the benefits of an age mix in any class concerned with the origins and direction of attitudinal change. Generational stereotypes become impossible as discussion is encouraged.

5) A mixture of teaching styles in a single course maintains interest, but must be understood and exploited by professors. However, the results of this specific experiment seem to underline the preference of students for traditional preceptor-learner relationships, as long as it is confined to factual material only. Judgemental decisions can then be debated, if professorial infallibility can be abandoned during the debate.

V. ANTICIPATED DISSEMINATION OF RESULTS

The portion of this report under the heading "RESULTS" is being duplicated and distributed to every participant in the class. Students who have graduated or left the campus will receive the document through the mail. Each academic dean, and college president in the Claremont complex whose faculty participated in the course will receive a complete copy of this report. It

is anticipated that a publishable manuscript will be developed from this material and submitted to a professional journal within the year. It is understood that two copies of any such publication will be sent to the National Endowment for the Humanities. A brief summary of the report is appearing in the Office for Continuing Education's newsletter, which has a circulation list of approximately 1300 people throughout the country. Two copies of that summary also will be sent to the Endowment.

VI. ADDITIONAL INFORMATION

1) Brief notice of "The Idea of Woman" appeared in the Washington Newsletter for Women, September 29, 1970. (Appendix C). As a result approximately 30 letters of inquiry were received by the OCE and a packet consisting of the course description, course outline, reading lists, suggested projects, and bibliography was returned to the inquirers. At innumerable public appearances the Director of the Office for Continuing Education has been requested to describe the course in some detail. The course has also provided a dimension which will be useful in OCE's participation on the Executive Council of the new National Coalition for Research on Women's Education and Development.

2) Leaders from the Women's Liberation group of the Claremont Colleges and the Claremont Chapter of the National Organization of Women were involved in "The Idea of Woman." (It is worth noting that the thrust of these Colleges' Women's Liberation group, up to this point, has been toward consciousness raising, establishment of a child-care facility, and expansion of the women's archives of Dennison Library at Scripps College, instead of taking the disruptive direction

of some campus chapters.) Information sharing about the historical dimensions of women's roles has markedly increased at these meetings, it is reported.

3) This project was a contribution to the national interest in the sense that it met the issues involved in the emerging roles of women head-on, if not always successfully. Any future courses taught at the Claremont Colleges, all of which will be humanistically oriented, cannot avoid being structured and grounded more effectively because of the open evaluation of 'The Idea of Woman.' While the course itself was not an unqualified success in most participants' eyes, it was a voluntary, perhaps most effective, step for the Claremont Colleges which have had no violence or disruptive activity, attributable to a radical women's movement, to precipitate curricular demands. A potential for violence was implicit in "The Idea of Woman"--occasionally enunciated. At least during the conduct of the course it was examined and seemingly laid aside. If the course, by unforced recognition of the negative potential in the women's movement, has emphasized positive possibilities for even five institutions of higher education, it will have been more than justified. There seems little doubt that the faculty members involved, and many more students than those directly participating, were given an acute awareness of the necessity of new and realistically equable treatment of material about women in humanistically oriented curricula.

"The Idea of Woman," in all probability, gave vital impetus to the Claremont Colleges' further study of women's roles and contributions. It produced concerted student action vis-a-vis the curriculum at Scripps, and faculty action at Pitzer. It gave support and

encouragement to those faculty members and participants already concerned with women's roles. It made clear the difficulties that curricular efforts face in breaking down stereotypes about women, and about the faculty-student relationship as well.

APPENDIX A

THE CLAREMONT COLLEGES

Idea of Woman
1970-71

Tuesdays: 9:30 a.m. - 12

Sept. 29	The Great Mother of the Pre-Hellenic World	M. Dornish
Oct. 6	Patriarchal Greece and Rome	R. Palmer
Oct. 13	Courtly Love and Mariolatry	A. Friedman
Oct. 20	Enlightenment and Industry	S. Rodman
Oct. 27	Modern Woman in Western Literature	S. Brown
Nov. 3	Non-European Woman	L. Levine
Nov. 10	American Men and Women, Age Definitions	I. Bell
Nov. 17	Psychobiology	K. Monsour
Nov. 24	1970	E. Cless

What Kind of Woman?
(Class research reports)

Coordinated by C. Bachelier; resource faculty -
I. Bell, S. Brown, M. Dornish, L. Levine, S. Rodman

Dec. 1		
Dec. 8		
Dec. 15		
Jan. 5		
Jan. 12		
Jan. 19		
Jan. 26	The Future (16th and final session scheduled in place of final exam)	All participants

Idea of Women

Independent Projects

1970-71

APPENDIX D

Dec. 15	"Woman's Part in Creating a New Humanism"	Sylvia Connolly
	"Survey Results - Women's Lib"	Debbie Davis
Jan. 5	"Multi-Media Presentation"	Joyce Winkle
	"Women Artists"	Barbara Horosko
Jan. 12	"Gender Identification in Early Childhood"	Pat Nelson
	"Comparison of Early and Present Feminists Movements"	Edith Pineas
	"Profiting from Early Feminists Experiences"	Esther Schacter
Jan. 19	"Young Undergraduate Womens' Attitudes Toward Marriage"	Judy Jones, Betty Johnson
	"Attitudes of Female Undergraduates Towards Women's Lib"	Jan Zaitlan Wendy Frosh
Jan. 26	"Aging in Women"	Jewell Shelton
	"Marriage in 19th Century Europe"	Nathalie Carnathan
	"The Southern Female"	Sue Lancaster
	"Woman as Witch"	Sonya Bachr

10/15/70

APPENDIX F

IDEA OF WOMAN

Readings in preparation for classes

Tuesdays 9:30 to noon
McAllister Center

Sept. 29 (Dornish) "The Great Mother" - Readings on 2 hr. reserve at Honnold Library

E. Neumann, Amor and Psyche
_____, The Great Mother
_____, Origins and History of Consciousness

(Suggest read Amor & Psyche in total and "dip into" the others as interest dictates)

Oct. 6 (Palmer) "Patriarchal Greece and Rome"

Read in W. K. Lacey, The Family in Classical Greece, chapters 5 & 7
Read in J. P. V. D. Balsdon, Roman Women, chapters 7 & 8

And rummage around in P. Grimal, Love in Ancient Rome.
All in Scripps College Library

Oct. 13 (Friedman) "Courtly Love and Mariolatry"

Browse in De Rougemort, Love in the Western World

Oct. 20 (Rodman) "Enlightment and Industry"

J. S. Mill, The Subjection of Women (thermofax copy available)

Oct. 27 (Brown) "Modern Woman in Western Literature"

"Literary Myths," in De Beauvoire, The Second Sex

Nov. 3 (Levine) "Non-European Woman"

Read - Meade, Male and Female Dip into Women of Tropical Africa

Nov. 10 (Bell) "American Men and Women, Age Definitions

The Second Sex, chapter 20, "From Maturity to Old Age"

Nov. 17 (Monsour) "Psychobiology"

Read in Journal of American Psychoanalytic Association, Jan. '66 article by Mary Sherfey

Nov. 24 (Cross) 1970 - Epstein, Women's Place
Menninger, Karl, M.D., Love Against Hate, chapters, 3 & 4

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